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Congregationalism is treated more adequately. Its function is declared to be "to reveal and realize the true idea of the church" inherent in Christianity, the idea, namely, of a "redeemed people . . . spiritually equal among themselves," bound by a "covenant of fidelity to their Lord and to one another," and "endowed with all the rights and powers He meant his church to possess." The steps are traced by which this idea found embodiment in the sixteenth century. The Congregational attitude toward discipline, sacraments, polity, the state, and toward creedal affirmation is also considered. "Congregationalism is weighted and held back by no authoritative creed."

Historically, conversion is the central idea in the Baptist movement. Neither baptism, nor the mode of baptism, but individual religious experience is its dominant idea. As a corollary to this there has been developed the principle of religious liberty and toleration, with its inevitable inspiration to political liberty. The Baptist denomination has also contributed that passion for missionary enterprise which ushered in the age of modern missions.

To the Society of Friends we owe the rebirth of the sense of God revealed directly to the individual soul, without the mediation of priest or sacrament. Methodism, born in the soul of Wesley, has uttered its characteristic message of a "full, free, and present salvation, attainable now" by every repentant soul, and sealed with an overmastering assurance. It was this that gave passion and a deathless enthusiasm to the founders and propagators of Methodism.

H. H. W.

O'NEILL, G. V. (ed.). *The Golden Legend: Lives of the Saints*. Cambridge: University Press, 1914. viii+293 pages. 3s.

To readers interested in mediaeval thought and feeling this book will prove of special interest. It is a revised and abridged edition of William Caxton's fifteenth-century translation of Jacobus de Voragine's thirteenth-century *Legenda Aurea*. The present volume represents about a tenth of Caxton's entire work, itself containing much material not found in Jacobus' original, but added during the intervening period, partly by Caxton himself. The Golden Legend, as selected and edited by O'Neill, contains twenty-one biographical sketches of Christian saints, from the first to the thirteenth centuries. True to its original, and to mediaeval literature in general, the work is an inextricable blending of fact and fancy, history and legend, natural and supernatural. If Caxton was not so credulous as he might have been had he lived two centuries earlier, his credulity appears none the less marvelous to our own matter-of-fact age. At the same time much of the narrative rests upon a firm foundation of fact, as is evidenced in the lives of Anthony, Augustine, Gregory, Thomas à Becket, Francis of Assisi, Clara of Scifi, and others. The book will serve as one more window looking out upon the mind of the Middle Ages. Some thirty pages of notes appended by the editor help the reader to an understanding of the quaint fifteenth-century English, while historical and biographical references give added value to the work.

H. H. W.

ROBINSON, GEORGE W. *The Life of Saint Severinus*. Translation. Harvard: University Press, 1914. 141 pages. \$1.50.

This suggestive volume presents for the first time to English readers the life of St. Severinus, sometimes called the "Apostle to Noricum," who labored as a Christian missionary and monk in Pannonia and Noricum in the second half of the fifth century.